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UNITARIAN

THERE is sometimes a reluctance for some Unitarians to use the name by which others know them. On occasion Unitarians call themselves such, but there seems to be a desire to choose the occasion. There is no general rule, but the constant struggle that takes place about the use of the word suggests that there is something of importance about the reluctance and the desire. Local traditions may be ruled out; they are traditions and do not concern the main conflict. Doctrine too, in a sense, is not important, for there are few Trinitarians, if any, who attach themselves to what is known as a Unitarian church. Trinitarians are almost certain to go elsewhere. Although, to prevent misunderstanding, and perhaps to illustrate some of the complexities, Trinitarians as such would be welcomed into the Unitarian community—as also Humanists.

A Noble Universalist

The difficulty about the word is probably buried deep in the passionate dislike that Unitarians have of sectarianism. (And the danger that always besets them of falling into what they dislike most.) Unitarians are attached to what they know to be a noble universalism, or to use a better word, but one that is likely to be misunderstood, catholicity. A religion divided into competing sects lacks in some way the fulfilment of religion; and on the other hand a religion which can only maintain itself by the construction of an infallible authority lacks—so Unitarians see it—a religious fulfilment also. Unitarianism, it has often been said, as contrasted with sectarianism and infallibility, is a life and not a creed. It seeks to break through all creeds and differences to find a noble unity with all men.

But words can be easily used. The statement, "Life not creed" must be defended and must justify itself. Every human activity, sooner or later, must defend and explain itself. This is what is meant by being human. And Unitarians, no more than anyone else, can carry on with platitudinous statements, or with confused notions among themselves as to what they do or do not believe.

The Desire To Know

The matter indeed is important. A religion is, after all, a religion. It is not an after-tea discussion about the meaning of life, or a continuous argument about the whys and wherefores of human existence. Religion desires to know and to express its knowledge in forms which declare without peradventure that within all human frailties the secret is known. Religion is not adult education, even if meetings for such are split up by hymns and "readings." Religion is not even a passionate concern for human life, for such a concern desires to know how to act, and all too frequently why it should. No human being can carry the weight of humanity on his shoulders, in no time it would crush him. To know how to save humanity men, in one way or another, have to reach far beyond humanity's limits. Consequently, religion is a hard taskmaster not only for the heart but for the head, and those who try to get away with anything less can fall into the danger of holding a religion which does not explain itself or does not provide life.

Unitarianism is under the compulsion of explaining itself, and doing this as a continuing task. Why should it be assumed, in contrast with other forms of religion, that it can act with anything less? This indeed is not the assumption. The continuing task is typified and partly brought to life in the Sunday service. But what joint belief, what secret held in common, is declared Sunday by Sunday?

The Secret

Unitarianism holds a secret; it compels other people to come in. It produces the kind of life described elsewhere in this paper, and could be multiplied again and again in so many individual lives. What is the secret? Again it is assumed that it is known. This assumption is correct but only on condition that the secret is shared continuously. The deadliest kind of apathy is unwillingness to share. The most disintegrating form of egotism is unwillingness to share save at the price of the ego's own assertion. Unitarianism is a faith or else it is nothing. It is not a sectarian faith, reluctance about the use of the name is sufficient evidence of that. It is not simply a faith in freedom, that is only a secular condition of the inner faith's existence. It forms an illumination, it is a light by which all other lights are seen, it sees directly to the heart of the matter, it declares itself in the words "I believe". All this is true but only true if Unitarians share it in common. Do they? Do they of deliberate intent help one another with it? Do they meet together to know more clearly what they share together? On the whole the answer is incomplete. It may very well be suggested that the deepest need at the moment is to know what is believed not merely in words or in the heart, but in the head.

PROFESSOR HUXLEY'S "LAST WORD"

By C. C. Fagg

(Mr. Fagg, who is associated with the Croydon Free Christian Church, is the author of many published papers of a scientific character.)

LIBERAL Christians will find themselves in general agreement with much that Professor Huxley wrote in his "last word on the Mrs. Knight debate" *(News Chronicle,* January 25). They will, however, stoutly contest one statement and in this they will be joined by many biologists as well qualified to judge as Prof. Huxley himself.

He wrote, "The mechanisms of heredity and evolution are no longer mysterious. But our knowledge of them has revealed a deeper mystery—the fact that *the blind automatic process of natural selection* can elicit unpredictable mental possibilities from the material stuff of the universe. And that from this has come those capacities of reason and discovery, of artistic creation and moral decision which have made man the latest dominant type in evolution."

This statement can be matched by a passage from Darwin's *Descent of Man.* "Man may be excused for feeling some pride at having risen, *though not through his own exertions,* to the very summit of the organic scale; and the fact of his having so risen, instead of having been originally placed there, may give him hope for a still higher destiny in the distant future."

The credulity of men of science is often as amazing as the superstitions they decry. The italicized passages in the above quotations furnish a case in point. It seems incredible that one of Professor Huxley's intelligence can believe that "the blind automatic process of natural selection" has brought man to his high estate; or that so penetrating a mind as Charles Darwin's could believe that man's evolutionary ascent has not been due in large measure, and essentially, to his own exertions.

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The truth is that natural selection, or the survival of the fittest in the struggle for existence, important as it is, can elicit nothing. It throws no light on the mainsprings of creative evolution. It can only operate on the succession of living organisms presented to it and leaves unexplained the nature of those organisms and the variations they display. The crux of the matter is whether these are "random" variations, as Professor Huxley and the Mechanists maintain, or whether they are purposive and in some way *willed* and directed from within, as Lamarck believed two generations before Darwin, and as Vitalists believe to-day. The way in which we answer this question must obviously have a profound effect upon our religious beliefs.

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The very phrase "struggle for existence" implies both effort and purpose. There is no *prima facie* reason why living organisms should struggle to survive either individually or racially. It is just a fact of observation and experience that they do so. They are endowed with instincts of self-preservation and sex which lead to the perpetuation of the species. It is the source and ultimate purpose of these instincts, the spark of life itself, that remains a mystery.

Prof. Huxley writes: ". . ., after modern biology and psychology (it is) impossible to believe that our souls are supernaturally injected into our developing organisms." True enough, but what are the alternatives? Either we have no souls or our souls are part of our inheritance. In the latter case fertilization of ovum by sperm would involve the fusion of two souls, harmonious to a degree. The central feature of modern psychology is its recognition of unconscious mental processes and acceptance of the concept of unconscious mind, which embraces the "will" of vitalism and is equated with the "soul" of theological doctrine. Whatever its nature, there could, we believe, be no life without it. It is as immortal, at least, as the germ plasm. Throughout the ages unconscious minds have learnt to build up successively more complex organisms on various divergent patterns. In the case of the higher animals it has invented and more or less perfected sensory organs to keep it informed of external conditions and happenings. It is thus able to judge what organic change would be advantageous and to see what, if anything, can be done about it within its specific limitations. We have scarcely yet begun to appreciate the latent power of unconscious mind. That it can create heritable variations by modifying or increasing the genes in the nuclear bodies of the germ-plasm is readily conceivable.

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Many considerations lend support to this purposive interpretation of organic evolution. But the unconscious mind remains intangible. It cannot be seen even with the aid of a microscope. There are, however, more things in heaven and earth than can be seen through the most powerful microscope. What, it may be asked, do we gain by substituting an intangible unconscious mind for an intangible soul? I think we gain a great deal, for unconscious mind—our individual link with the infinite universe—has proved amenable to exploration by the psycho-analytic instrument. If we have found that it represents in us both "God" and "The Devil" we must face up to the fact. At least we are a big step nearer to getting to grips with the problems of ethics.

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That man has as yet far from realized his latent potentialities has become a truism. He may be born a superman but socially imposed inhibitions and "education" will see to it that he does not grow beyond the stature of a man if he is to be accounted sane. In a social milieu men cannot escape some measure of "conditioning" by both the temporal and spiritual powers; the law and Mrs. Grundy on the one hand and religious and moral teachers, literature and the arts on the other. The individual will set up in fantasy an ego-ideal, usually a composite figure embodying the imagined qualities and powers of his heroes. It is the function of religion, as I see it, to set up an ego-ideal based upon clearly defined and understood values and to provide the inspiration to men and women to strive towards the attainment of that ideal.

Can Christianity, bereft of the emotional appeal of intellectually unacceptable dogmas, and based upon faith in the perfectibility of mankind on earth, maintain and extend the hold it has upon Christian populations? If not it must sooner or later give way to a more robust faith that will reverse Darwin's thought and proclaim that man, *through his own willing and exertions,* can reach a still higher destiny in the (not too) distant future.

COMMENT

The Peking Rebuff

IT is said that the rejection by the Chinese Communist Government of the Security Council's invitation to discuss "the question of hostilities in the area of certain islands off the coast of the mainland of China" has been greeted in London with puzzled dismay, a Foreign Office representative stating that they were "deeply disappointed." If that is so, it is a symptom of the absence in Foreign Office officials of an elementary knowledge of human psychology. It is precisely the non-recognition of the right of the Peking Government to be on the Security Council that seems to be at the bottom of that Government's intransigence. The Security Council includes in its membership the representatives of five of the great powers, there automatically simply because they *are* great powers. The prospect of the "Nationalists" again

gaining control of the mainland is extremely remote, and yet they still hold a position assigned to a great power.

It is, moreover, extremely questionable whether Formosa is part of China at all. *The Times* diplomatic correspondent, for example, wrote a short time ago that the Japanese peace treaty of 1951 involved the relinquishment of the Japanese sovereignty, but did not cede the territory to either the Communist or the Nationalist Government. Formosa is thus territory the *de jure* sovereignty over which has still to be determined. "This view," he writes, "has throughout been held by the British Government, and it is clear from a statement by Mr. Dulles that it is also the view of the American Government." Seeing, then, that the Nationalist "Rump" cannot even claim to have a legal right to the territory from which it operates, it is, in the circumstances, asking far too much from human nature to ask the Communist Government to meet the Security Council. I cannot help feeling that under the circumstances neither the British nor the American Governments would have taken up a different attitude. In the case of a government that lays such stress upon "face" no other attitude should have been expected. The sooner the Western policy towards Peking is reversed, the sooner will normal international relationships be restored.

The Man of the Trees

In 1952 an Englishman named Richard St. Barbe Baker, with little money but much enthusiasm, headed an expedition to the Sahara to investigate whether or not the Sahara Desert could be reclaimed and used for the benefit of mankind. The desert is steadily encroaching on the cultivated land towards the South along a line of two thousand miles, and the reality of the devastation was brought home to the expedition when they came upon a tribe whose oasis had been almost covered by sand, and who were busy harvesting their last crop of millet as the sand was infiltrating among the roots. The chiefs had forbidden marriage and the women had no desire to produce children who would be destined for certain starvation.

It is interesting to read that it is only in Nigeria, where encouraged by the late Administration the Nigerians persisted in their tradition of planting at least eight trees to every acre of land, that men are holding their own against the invasion of sand. The French in Algeria and Morocco have taken steps to check the growth of desert, and the French and British have now combined to form a forest reserve to prevent the sand from covering Lake Chad region. What has been and is still being done, however, is a drop in the ocean compared with what the situation requires. It is only by a combined effort of all countries that border on the Sahara that the problem can really be solved. The known existence of underground rivers and reservoirs of water will assist the reclamation, which demands the expenditure of resources on a colossal scale. The rewards, however, are comparable to the task—the addition of millions of square miles to the food-producing lands of the earth.

Shortly after the first World War Mr. Baker's enthusiasm as Assistant Conservator of Forests in Kenya was able to persuade 12,000 tribesmen to plant nine million trees in one season, but the good work was stopped by the "Geddes Axe".

Latterly, Mr. Baker has been doing a great deal of lecturing and writing in connection with afforestation, and his organization, the "Men of the Trees" with 3,000 members in this country, is growing rapidly here and elsewhere. His experiences in the Sahara, however, have convinced him that no single achievement would mean so much for mankind as the turning of the Sahara into a land of timber and crops and pastures. A few days ago he set off again for the Sahara, via Paris, in order to try and initiate the vast policy of reclamation he has in mind.

T. E. Lawrence

The reaction of admirers of T. E. Lawrence to Richard Aldington's *Lawrence of Arabia* has thrown a glaring light on the complexity of human character, and the great difficulty of arriving at a final judgment on a man, even when a great deal is known of his life and his thoughts. Mr. Harold Nicolson's criticism of the book in *The Observer* was extremely enlightening on this topic. He freely admits that Lawrence was somewhat of what one would call at school "a dirty sneak," that he was cruel, that his "habit of telling fibs was almost pathological," that he was affected and vain. "I was not," he says, "at all attracted by his creepy ways." That would, one would have thought, have been a sufficient indictment to damn any man; and yet in spite of it all, he draws attention to elements in his character and achievement that show him to have been from important angles, a man of real greatness. His surpassing courage and will-power enabled him to dominate and direct the desire of the Arabs for independence; he pointed the way to the war of the *maquis*, that played so important a part in various countries to the defeat of Hitler; and his place as a scholar and man of letters is secure.

We are obviously too near to Lawrence, and perhaps too ignorant of the real springs of human action, to make a sound judgment on his extremely complex character. Whether future generations will be any wiser is open to question. The very varied judgments that people to-day, after the passage of long spaces of time, make on such men as General Gordon, W. E. Gladstone, Oliver Cromwell and Martin Luther shows that even after the influence of contemporary passions and prejudices has waned we often are unable to make a final judgment, and must satisfy ourselves by accepting the real greatness of men and, recognizing human limitations, overlook the less edifying traits of their character.

Commentator.

MY SEARCH

By Germaine Berder

(Germaine Berder is the author of a book, "Your Hands Can Help To Heal You.")

My search is a search for truth and it has produced interesting and satisfying results. I wanted to understand why we are on earth. It is, I gather, as God-sent that we come in our various ways, gathered by him into a specific design specially adapted to produce and to express a specific vision of life which is our own individual contribution to the whole design that mankind brings into the world. This inborn, specific design of life within us, visioned by God in us, who permeates us and, at the same time, permeates all that is, is ever perfect as the rose and as the flight of the swift. . . . And the sunsets and the sunrises!

A curious thing happens, however, almost as soon as we are conceived. We begin immediately to be waylaid from experiencing our inner capacity for seeing and feeling this inborn vision of our life on earth. The other human beings we come in contact with lead us away from our capacity to feel and experience this vision. They do this relentlessly and, in the end, successfully, exactly as this has been done to them when they came in contact with the other human beings in their environment.

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Although we always feel and experience and, subconsciously know and acknowledge, this inborn vision of our life on earth, and although, even after we seem to have lost all traces of the existence of this vision in us, it still continues to try and attract our attention and, indeed, is the very *Hound of Heaven* pursuing us throughout our life, we scarcely ever realize and understand what it is which is thus pursuing us. We feel it and experience it as an urge to the very end of our days. But instead of being able to give attention to it, instead of being able to understand that it is this vision of our life on earth which is trying to impinge upon our attention and make itself known to us, we all

allow ourselves to be waylaid, or bullied, into realizing and expressing a worldly vision of our life, full of defects instead of qualities, chiefly uninteresting and, even at best, ever inadequate.

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Some, who happen to be more aware than others of the existence of this inborn vision of our life try, subconsciously, to safeguard what they feel and to express it accurately. They fence off the demands of the outer world often intelligently, sometimes humorously, in ways which do not alienate from them the goodwill of others. These manage to become aware of a little of the vision as it is. We look upon them as geniuses, or great persons. They represent, alas, always a small minority. We are all the *Temples of God*, but only they, a few, a very, very few, have been able to understand this and to express it a little.

This is because our education does not give us the chance to know and to understand ourselves. It endeavours all the time to shape us from without, as if we were statues which have to be moulded, instead of living temples intended to express his glory.

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Were it worthy of the name, our education, would be about watching sympathetically for all our inborn trends, tendencies, serious likings and interests. Instead it is always trying to impose upon us its opinions and images, its tenets and its knowledge, notwithstanding the fact that the latter is always changing. It should help us and encourage us to cultivate our trends, tendencies, qualities and talents, allowing them to weave themselves into their intended designs. All it does is to persuade us that we are full of defects of every kind which it is our duty to overcome. It contemplates these defects in us constantly. Then it complains bitterly of the fact that we have them. Such is, alas, what is called life.

Yet the *dominant note, the best in us, the Father in us who doeth all the work*, is in us, each moment, closer to us than our hands and feet, infinitely stronger than our delusions and the delusions of our human environment.

We can each find this out for ourselves by the daily practice of prayer and meditation. In the same way as we ask ourselves how to write a letter, or how to accomplish any task and, after a little while, we find that the idea of how to do it comes into our mind, recognizable by its intelligence in its every detail, so we can ask ourselves what the truth is about ourselves and others, and all that is. And as we listen each day a little for the answers we will find them coming into our minds and will learn to recognize them.

Thus will our search be entered upon, by which we, each and all, will learn to contribute to the true design of living, perfect as is the rose and the flight of the swift and the sunsets and sunrises.

THE COLOURS OF WINTER

By Charles M. Kelly

OAKS, ashes, beeches and elms stand leafless and grey-brown. The bare thorn hedges give no shelter from the chilling winds. The very grass seems to have faded and lost its greenness. In autumn one looks for a last blaze of colour as summer's farewell before drab winter comes but for most people the mud of rain-soaked earth and frost-bound lands holds no appeal . . . they are prepared to wait for the gold of crocuses and daffodils to bring to life again a world that for them is deep in a death-like sleep. Such people do not look for colour in winter because they are quite convinced that all is dull and drear.

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To-day I saw a thatched roof patched with honey-yellow straw and between bare branches I saw the noble front of a stately mansion, each window lighted up by the sun. As I stood there a congregation of lapwings all facing one way fed over a broad meadow, but only the sun glinting on their metallic plumage told me of their busy presence there. They were too far away for me to see their long crests and not until I twanged a fence wire did they launch themselves into the sky with wild abandon and eerie plaintive cries. As they tumbled away their white under-wings with every beat contrasted sharply with their dark green backs and made a dancing pattern like sunlight striking through leaves on a white road on a windy day.

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It rained all day yesterday and the stream which flows under the road had overflowed the low-lying fields and formed a lake. Only the hedge tops break its surface into straight-sided squares. I was watching a crow as he jabbed his strong beak into the mud of a field nearby in search of forgotten potatoes when the teal rose and stretched their necks and flew away. Chestnut brown with green and white barred wings for the duck—green and yellow head and reddish breast for the drake. For a moment the sun shimmered on their neck feathers and then they were gone and I turned again to see the purple and violet glints of the crow's thick neck.

I hoped that a king-fisher with azure blue and green wings would glide past and show me his orange-red face and breast as he skimmed over the water but none came. Instead, a chaffinch spinked only once before I caught sight of him in the hedge by the road-side with his russet breast and blue hood. The movement of his white-barred wings was sharp against the brown twigs. To-day I saw no red-faced gold-finches in their swooping flight, nor did I even hear the soft piping of pink-coated bull-finches, but as the sun went down the sky lightened and cloud masses glowed rose and gold. Much rain was coming with wind to beat it into every cranny and nook but no amount of rain could ever wash all the colour out of the dreariest winter day.

GENERAL ASSEMBLY COUNCIL

The meeting of the Council was held at Bell Street, London, on Friday, January 28, 1955. Devotions were taken by the Rev. E. W. Deakin. The President, Mr. S. R. Butler, gave an interesting report on his visits since the last meeting. At Bristol he attended a gathering of representatives from Gloucester, Cirencester, Bath, Bridgewater, Taunton and two Bristol churches on the Saturday and preached the 90th Anniversary Service at Oakfield Road and the 292nd Anniversary Service at Lewin's Mead on the Sunday. He addressed the Assembly of the South Cheshire Association at Crewe, took Men's Day Services at Coseley, the 250th Anniversary Service at Cradley and had preached the sermon on the opening of the rebuilt church at Great Yarmouth, preaching at Norwich the following day. He gave a long list of engagements which he hopes to fulfil before the close of his presidential year.

It was agreed to invite Rev. I. A. Kennedy to conduct the Anniversary Service, and Mrs. Nightingale, J.P., Mr. Bruce Findlow, B.A., and Rev. R. W. Sorensen, M.P., to speak on Overseas Work and Problems at the Friday morning Session. A resolution congratulating the U.Y.P.L. on its 21st birthday is to be submitted to the Annual Meeting.

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An interim report of the G.A. Income Committee was adopted. This proposes that with a view to informing ordinary members of the Assembly a series of articles should appear in the Denominational Press on the work of the General Assembly Council, its departmental committees, the work of the District Associations and the duties of church officers and committees. It was reported that the Glasgow Congregation had received judgment in its favour in the

case brought by certain dissenting members and others appealing against the dismissal of the minister. A further appeal in the Sheriff's Court had also been decided in favour of the church.

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A long report had been received from Mrs. Nightingale about her Australian visit. In addition to the warm welcome she had received in Perth, reported at the last meeting of the Council, Mrs. Nightingale has visited Adelaide, where she was received by the Lord Mayor, preached at morning service, addressed the Women's League and a welcome social. She gave a three minutes broadcast and had lunch in the Members' Pavilion at the match between the M.C.C. and the Australians. She spoke at a meeting of the Women's Social Services and the United Women of the Churches. At Melbourne she took service in the city for the Unitarian Fellowship, spoke at the Community Church at Seaford, broadcast in the Unitarian Half Hour and took the evening service at Melbourne, later addressing a social in the Church Hall. She was also a speaker at the monthly meeting of the Unitarian Extension Movement.

She was received by the Prime Minister of Victoria, and was present at both sessions of Parliament in the evening of the same day, being escorted there by the Attorney General. She visited Canberra and spent three hours in the Houses of Parliament. At Sydney she was interviewd by *The Sydney Herald*, addressed a Women's League meeting, took the Sunday service, and during the week met the Lord Mayor, and at his invitation attended a ceremony of naturalization of 42 immigrants. On a return visit to Melbourne she spoke at the Christmas Party of the National Council of Women, attended the Sunday morning service and distributed prizes to 40 Sunday School children. She also preached at the Anniversary Service at Shady Grove. On her return to Perth she broadcast twice on "Civic Duty from a Religious Point of View" and on her impressions of Australia.

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The Unitarian Advance Campaign continues. The campaigns at Mexborough and Bolton-on-Dearne, Cradley and Cardiff have been completed; new campaigns are planned at Wallasey, Halifax and Carlisle. Comment was made on the recent excellent supplement on Unitarian Advance in *The Inquirer*. It was reported that the Church Hall at Ilford is now completed and will be opened formally on March 5. From reports received to date it appears that genuine efforts are being made in most districts to carry out recommendations adopted by the last annual meeting on minimum stipends for ministers.

The Religious Education and Youth Department report again referred to the Youth Leadership Courses and special Supplement in *The Inquirer*. As a follow up contact is being maintained with all who have attended these courses, and they are being supplied with copies of the Supplement and other material. It was also stated that publication of the Beacon Folders is to be resumed. Preparations are going ahead for the celebration of Youth Sunday on March 6.

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Presenting the Ministry Committee's report, the Rev. F. Kenworthy moved that full ministerial status, from May 1, be given to Mr. S. R. Butler, President of the General Assembly. This was agreed unanimously, and on Mr. Butler's return to the room Mr. Crabtree, on behalf of the Council, welcomed him and wished him every happiness in the Ministry. Mr. Butler hopes to take charge of a church towards the end of June. Two students were accepted for the graduate courses at U.C.M. and one student, at present completing his course for Ph.D. at the University of Wales, was accepted as a lay pastor. It was also reported that discussions are now taking place with the National Union of Lay Preachers with a view to heightening the status of lay preachers and possibly instituting recognized lists approved by the Assembly.

The Treasurer, Mr. R. P. Jones, presenting the Income and Expenditure account for the past year reported an excess of expenditure over income of £997. He explained the reasons for this were in the main a decrease in income from the G.A. Sunday collections from the previous year, when special collections and donations were received to mark the Silver Jubilee of the Assembly, a decrease in the income from the B. & FUA consequent upon the sale of one house and the purchase of another, and the expense of removal from 14 to 15 Gordon Square, and certain alterations to the premises.

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Dr. Rowe reported on behalf of the Publications Committee that the Beacon Press had ordered 250 copies of Dr. Mellone's "Leaders of Early Christian Thought." He also stated that several good reviews of this book had appeared in important publications and that the sales were so far satisfactory. A new hymn sheet is in the course of preparation, and it will include seasonal hymns and hymns for Flower Services and Rose Queen Ceremonies. He also stated consideration is being given to the suggestion that a series of short biographies suitable for use in Sunday School and Youth Work should be issued, and he announced that "An Unfettered Faith—the Religion of a Unitarian," by Rev. A. P. B. Hewett has been accepted for publication and should appear in June.

The Council learnt with regret in an apology for absence that the Rev. E. R. Lee will not seek re-election. A resolution thanking Miss Lee for her many services to the Council was adopted with acclamation.

The Secretary reported that it was hoped shortly now to issue the Essex Hall Appeal Pamphlet.

The resignation of Dr. J. M. Baily as our representative on the Public Morality Council was received with regret, and Mrs. Baily was warmly thanked for her services.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London W.C.1. They should not in general exceed three to four hundred words in length.

Resolutions at the General Assembly Meetings

SIR,—In view of the decision of the Council at the Swansea meeting to devote the Public Meeting at the General Assembly gathering at Liverpool this year to the discussion of "Our Faith" we assume that any resolutions on matters of public importance will be relegated, as hitherto, to the tail end of the Business Meeting.

May we express our real regret that last year's innovation, to devote an entire session to such resolutions, is not to be repeated? It may have been a mistake to discuss the resolutions at the Public Meeting, as it certainly was to invite non-delegates, and even non-Unitarians, to vote; and it was also a grave blunder not to circulate the resolutions, as hitherto, to the churches well beforehand. But we do urge that to devote an entire session to resolutions regarding the practical applications of our faith, as is done by the Congregationalists, the Baptists, the Presbyterians and the Methodists, is really more necessary than to attend even the most original or intellectual of lectures, if we must choose between them! We should surely be the vanguard—not laggers in the rear!

—Yours,

J. W. Smith (*Chairman*), *H. P. Davies* (*Treasurer*), *Edna H. Dando* (*Secretary*), *Basil Viney* (*Minister*).
On behalf of the Swansea Congregation.

The Secretary of the General Assembly writes as follows: "When the Annual Meetings are held in the Provinces it is only right that regard be paid to the desires of the local people, and almost invariably the request is for a public meeting and not for a session on resolutions. This year it has been felt by the Unitarian Advance Committee that the Public Meeting should be used as an opportunity for stating our faith, and the local people have readily concurred.

"The programme of the Annual Business Meeting is so designed that two hours from 2 o'clock to 4 on the Wednesday

afternoon, should be available for the discussion of resolutions, which seems a good proportion of the 4½ hours allotted to the Annual Business Meeting, and can hardly be described as the tail end of that meeting, and should provide ample opportunity for full discussion of really worth while resolutions submitted."

Equal Pay

SIR,—I cannot share the complacency of "Commentator" about equal pay. What is really involved is that the public will have to pay the entire maintenance of children. Can it and will it? If it does, there is a real danger that the person who pays the piper will call the tune. If it does not, is a woman enjoying equal pay going to be content to share an income adequate for one person, with inadequate family allowances, or do double work? The answer to the argument that while men are on National Service, women are getting promotion is the conscription of women—it has already been given by women in the medical profession. If I were a woman, I should consider it a stiff price to pay for a rise.—Yours,

Cambridge. *R. F. Rattray.*

Formosa

SIR,—I am thankful to find *one* English newspaper expressing "the deepest sympathy" with America in her difficulty regarding Formosa. I hope that *The Inquirer* will be quoted in the American press. Sympathy and not criticism is due to this comparatively young nation which is called upon to keep the peace. After Korea the American people do not want war.

But no civilized person could contemplate handing over Chiang's followers and the refugees on Formosa to be massacred by the Communists.

Also the natives of Formosa who are not Chinese, should have some say in their destiny under the protection of the United Nations when the crisis is over.—Yours,

Windermere. *M. L. Beard.*

Corrections

SIR,—I should like to correct two errors in the review of "Every Nation Kneeling" by Will Hayes (*The Inquirer*, January 29, 1955):

—Services are not held at Hertha's Chapel, Meopham Green, which is Mr. Hayes's private residence. "The Church of the Great Companions" is the name of our *Chatham Unitarian Church* where the Services in "Every Nation Kneeling" have been used for thirty years.

—Although the price of the book is 10s. 6d. for single copies, it is being offered at 5s. for quantities (as advertised in *The Inquirer*).—Yours,

Rochester. *Inge Hyde*
(*Sec., The Church of the Great Companions*).

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: 19s. 6d. per annum (post free)

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.

TEL.: EUS. 7554 Editorial: EUS. 2912

The Association of the Friends of the Colleges

The Committee met in Birmingham on December 15. The treasurer presented a healthy financial statement and also announced that the Board of Inland Revenue had registered the Association as a Charity from its inception and was able to report that a refund of the tax on subscriptions under Covenant had already been received.

After a discussion as to how the Association could most usefully help, a further contribution was made to the funds of the Unitarian College, Manchester, so that during the year grants of £50 have been made to Manchester College, Oxford, and £250 to the Unitarian College, Manchester.

Much still remains to be done to bring the Association to the notice of potential subscribers and plans were made to this end for the current year.

Southampton: The Southampton Branch of the Women's League have been much heartened by the promise of the Mayoress to include them, as a League, in the activities of the town. Their first opportunity will come in March when the Mayor is holding a Bazaar in the Guildhall in aid of the St. John's Ambulance Brigade and the Y.M.C.A. jointly. The League members are to send two of their number to help at the staff run by the "Churchwomen of Southampton," and the other members all hope to give their support in other ways. The Southampton League would also like to report that as a result of their very successful Sale of Work, they have been able to hand a cheque for £100 to the Church funds.

A WAY OF LIFE

Stephen Samuel Pipe

The death occurred at Maidstone on January 16 of Mr. Stephen Samuel Pipe. He had been in failing health for some time and died in his 76th year. A Cambridgeshire man, Mr. Pipe came to Maidstone at the beginning of the century. Shortly afterwards he was introduced to the Earl Street Meeting House. He found there a way of life for which he had been searching and followed the path to the end. In those early years he became an active member of the Young Men's Bible Class and of the choir, and in due time he met his future wife—Alice Peters, daughter of a very old Dissenting Maidstone family. They were married in 1909 during the ministry of the Rev. Brettell. The marriage was subsequently blessed by the birth of a son.

Although at that time Mr. William Peters was to be for many years an active member of the Chapel, Mr. Pipe as a younger man used with his contemporaries every available means to bring the message of Unitarianism to the younger generation in Maidstone at that time.

The Rev. Brettell was succeeded by the Rev. Alexander Farquharson who was responsible for the ministry at Maidstone during the critical First World War years, and at both morning and evening services the Chapel was full to over-flowing. It was the sincere desire of many members that a more spacious chapel be built elsewhere in the town and Mr. Pipe was made Treasurer of the Building Fund. This project never materialized, but in retrospect it seems to the present writer that this is fortunate in that a new building could never recapture, nor impress upon the worshippers therein, the struggles, the sacrifices, the privations endured by their forefathers for their faith. Neither could it recapture the historical associations of the older meeting place, of the ministry of William Hazlitt, Senior, and of many notable successors.

In the difficult period after the First World War Mr. Pipe became Treasurer. Throughout the subsequent ministries of the Rev. Tudor Davies, the Rev. Wilfred Waddington, the Rev. C. E. Reed, the Rev. Will Hayes and the Rev. Eric Ramage, Mr. Pipe was responsible for the material well-being of the Chapel. The economic depression of the early thirties and the difficulties of the Second World War made his task no easy one, but, as the Rev. Denbigh Hilton said at the Memorial Service to Mr. Pipe, he was always hopeful and always striving for a return of happier economic times for the Unitarian community in Maidstone. Indeed, in recent years it would probably be fair to say that his hopes were in a modest degree being realized.

After his retirement during the last War Mr. Pipe devoted his whole energies to the Maidstone Chapel. He also was able to gratify his desire to take a greater interest in the wider sphere of Unitarianism in becoming more closely associated with other Unitarian communities in the south-east of England and with the work of the Provincial Assembly. He also took the opportunity whenever it was forthcoming of joining in the worship in our chapels throughout the south.

In this way he was acquainted with many ministers and many congregations. In his unobtrusive, self-effacing manner Mr. Pipe sought to do good and to demonstrate the Unitarian philosophy of life by the way he lived.

The funeral service, which took place on January 24, was conducted by his friend, the Rev. Denbigh Hilton.

Union of Modern Free Churchmen

THE 1955 HARRY BULCOCK LECTURE

will be given at

The Court Room, Caxton Hall, S.W.1.

on Tuesday, February 15, 1955, at 7 p.m.

Lecturer: The Rev. Sidney Spencer, B.A.

Principal, Manchester College, Oxford.

Subject: Christian Doctrines Restated.

All invited. Collection for expenses.

THE CALENDAR OF THE CHURCHES

SUNDAY, FEBRUARY 13, 1955

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIS
ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY
ALTRINCHAM, Dunham Road Chapel, 11, Dr. ALFRED HALL; 6.30, Rev. ARTHUR W. VALLANCE
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Rev. SYDNEY H. KNIGHT

BATH, Trim Street Chapel, Unitarian, 6.30, Rev. FRANCIS TERRY
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7.30 (Broadcast Service), Dr. H. J. MCLACHLAN
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. F. HANKINSON
BILLINGSHURST, Free Church, High Street, 11.15, Rev. J. MARTIN HALL
BIRKENHEAD, Unitarian Church, Bessborough Road, 6.30, Rev. MAURICE JOHNSON
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. RONALD MCGRAW
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Coun. G. E. HILBERT
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. E. A. WEST
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. J. GORDON DAVIES
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. MAW
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LONG
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Supply
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. LAWRENCE REDFERN
BRADFORD, Broadway Avenue, 3.15, Mr. W. LLOYD
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampier Street, 2.30, Sunday School, 6.30, Rev. W. H. CORDELL
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
BRIGHTON, Christ Church Unitarian, New Road, 11 and 6.30, Mr. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BIXTLEY
BRISTOL, Oakfield Road, 11, Rev. A. H. BIXTLEY, 6.30, Mr. R. G. NEEDHAM
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. W. HILL WARRING
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE

CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 11 and 6.30, Rev. MARLES THOMAS (Welsh and English)
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Rev. F. D. JONES
CHATHAM, The Church of the Great Commission, Hamond Hill, 3, Rev. WILL HAYES
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Rev. BARBARA THOMAS
CHESTERFIELD, Elder Yard Church, 10.45, Rev. EDRIC SHAW, 6.30, Rev. C. W. M. REES
CROWDENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWINN
COSELEY, Staffs., Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. WHITEMAN
COVENTRY, Holyhead Road, 11 (Junior Church), and 6.30, Rev. ALUN WILLIAMS
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK (Also 6.30 1st Sunday in month)

DEAN ROW, 10.45, Rev. A. B. DOWNING. STYAL, 6.30, Rev. A. B. DOWNING
DENTON, Wilton Street Chapel, 11, Children's Chapel, and 6.30, Rev. F. COTTER
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. A. D. WILLIAMS
DITCHLING, Old Meeting House, 10.45, Mr. J. J. GORING
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. GEO. W. PARKINSON
DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. E. G. GREEN
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11, Supply, 6.30, Mr. T. JONES
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER
EXETER, George's Chapel, South St., 6.30, Rev. RALPH PHILIPSON

GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street Unitarian Church, 11, ——
GLOSSOP, Unitarian Church, Fitzalan St., 10.45 and 6.30, ——
GUILDFORD, Ward Street Church, 11.15, Rev. R. NICOL CROSS

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. JOHN STORER
HALIFAX, Northgate End, 10.45, Rev. J. B. TONKIN, 6.30, Dr. GORDON LOWTHER
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENBIGH HILTON
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. RALPH E. GODDARD
HORSHAM, Worthing Road 6.30, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 6.30, Rev. J. B. TONKIN
HULL, Park Street Church (Unitarian), 6.30, Rev. EDRIC SHAW

ISLE OF WIGHT, NEWPORT, Unitarian Christian Ch., 11 and 6.30, Rev. W. J. CARTER

KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PYPER
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MORROP
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL
LEEDS, Mill Hill Chapel, City Square, 10.45, Dr. R. W. WELSH, 6.30, Rev. J. S. K. PATRICK
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LEONARD MASON
LETCHWORTH, Verneys Hill, Gernon Walk, 11, Local Arrangements
LEWES, Westgate Chapel, 11, Rev. W. J. MCELDOWNEY
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KENDALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. TEDALL
LIVERPOOL, Bootle Free Church, 6.30, ——
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KER MURRAY
LIVERPOOL, Gateacre Chapel, 11, Mr. E. E. LLOYD
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. B. L. GOLLAND
LIVERPOOL, Hope Street, 6.30, Supply
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. H. SHERWELL PRICE
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LOWE
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. DONALD P. MAW
LONDON, Brixton, Effra Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30 Rev. J. C. BALLANTYNE
LONDON, Forest Gate, Upton Lane, 6.30, Dr. DOROTHY TARRANT
LONDON, Golders Green, Hoop Lane, 11, Rev. K. C. TREACHER, 6.30, Dr. A. D. BELDEN
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. W. WADDINGTON
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DONALD P. MAW
LONDON, Highgate Hill Unitarian Church, 11, Dr. A. D. BELDEN, 6.30, Rev. K. C. TREACHER
LONDON, Ilford High Road, 6.30, Mr. G. E. PRENTICE
LONDON, Islington Unitarian Church, Upper Street Pranoo Hall, 6.30, Rev. A. V. FOX
LONDON, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11, Mr. W. E. REEVE
LONDON, Leytonstone, Lea Bridge Rd., Kensin Green, 11, Children's Service, 6.30 Rev. ARTHUR PEACOCK
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. J. W. DUMBLE
LONDON, Richmond Free Church, Ormond Road, 11, Rev. WALTER M. LOWE
LONDON, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church 6.30, Mr. J. B. TINKLER
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. ARTHUR PEACOCK (Also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays 6. Rev. T. L. JONES
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. G. J. G. GRIEVE
LYTHAM ST. ANNES (Ansdell), Unitarian Church, Channing Road, 11 and 6.30, ——

MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Mr. DAVID C. DOEL
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. FRED KENWORTHY
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE BONNER
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. EVANS
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. ROBERTS
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. JOHN GILL
MANCHESTER, Renshaw Street Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitefield ,10.45 and 6.30, Rev. G. D. FOOTE
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Student, U.C.M.
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 11, Rev. A. W. VALLANCE, 6.30, Miss K. TOOTILL
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Rev. E. A. DAVIES
MIDDLETON, Old Road Chapel, 6, Supply
MORECAMBE (see Lancaster)
MORETONHAMPSTEAD, 3, and NEWTON ABBOT, 6.30, Rev. C. G. TOONE
MOSSLEY, Christian Church, Stamford Road, 10.45 and 6, Student

NANTWICH, Old Chapel, 6, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30 Rev. J. H. CORAM DAVIES
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B. SHORT
NORTHAMPTON, Kettering Road Church, 6.30, Rev. A. G. DEALE
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM

OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GOSS
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30, Mr. S. R. BUTLER

PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. W. HILL WARRING
PARK LANE CHAPEL, near Wigan, 11, Rev. DUDLEY RICHARDS, 6.30, Rev. ALBERT SMITH
PLYMOUTH, Unitarian Centre, Houndiscombe Road, 11, Rev. E. H. KERSLEY, 6.30 Mr. E. A. ROBERTS
POOLE, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. ERNEST PENN
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES
PRESTON, Unitarian Chapel, Church Street, 6.30, ——

RINGWOOD, Hants., The Meeting House, 6.30, Mr. ERIC KAY
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. WILLIAM BEER (Services in the Clover Street School)
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. N. J. TRAPP

SALE, Atkinson Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 10.30, Rev. W. T. WILKINS
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MORRIS
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. SOKELL
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. H. D. DAVIES
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. GRAHAM SHORT
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply
SIDMOUTH, High Street, Unitarian, 11 and 6.30, Rev. W. C. NEWTON
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Rev. H. J. ROSSINGTON
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Mrs. J. WILLIAMS
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. L. HODGSON
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. F. W. BARR
STOURBRIDGE, Presbyterian Unitarian Chapel, 11 and 6.30, Rev. CHARLES SIMPSON
SWANSEA, Pennard Free Christian Meeting House, 11, Rev. B. VINEY
SWANSEA Unitarian Church, High Street, 6.30, Rev. B. VINEY (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 10.45 and 6.30, Rev. ERIC WILD

TAUNTON, Mary St. Chapel, 11, Rev. W. H. CORDELL, 2.30, Sunday School
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. KERSKI
TODMORDEN, Unitarian Church, 10.45 and 6, Supply
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. CHARLES EASTON
TROWBRIDGE, Conigre Unitarian Church, 11 (1st Sunday in month) and 6, Rev A. F. O. THOMAS

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. EDGAR W. HILL
WARRINGTON, Cairo Street, 10.30 and 6.30, Supply
WATFORD, Friends' House, Church Road (by permission), 7.30 (Last Sunday in the month)
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Mr. G. WILKINSON
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON, 6.30, Supply
WHITBY, Flowergate, 6, Rev. W. T. WILKINS
YORK, St. Saviourgate Chapel, 6.30, Rev. T. BRETT DAVIES

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 14 Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. JAMES
PERTH, Western Australia, Unitarian Free Christian Fellowship, Mr. R. H. FEATHERSTONE, 19 Clifton Crescent, Mt. Lawley
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. G. E. HALE. Manse Telephone LX 5321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister Rev. W. BOTTOMLEY. Meetings as advertised
SHACKEL CHRISTIAN CHURCH, Amelia Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BOTTOMLEY

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street 11, Rev. ANDREW CAMERON
TORONTO, First Unitarian Church 175 St. Clair Avenue West, 11, Rev. W. P. JOHNSON
VANCOUVER, B. C., Unitarian Church of Vancouver, 1550 Tenth Avenue West 11, Rev. JOHN A. CRANE

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. MORRIS
WELLINGTON, Unitarian Free Ch., Tidwell's Buildings, 100 Lambton Quay, Supply

SOUTH AFRICA

CAPE TOWN, Host Street 11 Sunday School; 7, Service, Rev. MARMOR C. RAYNE

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T. W. Manson in the *Manchester Guardian.*

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AUTHORS invited submit MSS all types (including Poems) for book publication. Stockwell Ltd., Elms Court, Ilfracombe. (Estd. 1898.)

The Northern Sunday School Federation, Unitarian Holiday Hostel, Great Hucklow, Nr. Buxton, Derbyshire require Matron-Housekeeper, salary £234 p.a., also Assistant Cooks, £3 4s. 0d. p.w., and domestic helpers, £2 18s. 0d. p.w. with full board and lodgings. Private bed and sitting rooms provided for Matron. Full particulars from the Secretary at Great Hucklow.

Brighton: Bedsitter, use kitchen, 30s. inclusive light, bath. Easy reach London. Box X.

Holidays Abroad

UNITARIAN PARTIES to Lugano and Italian Lakes (July 11-21); Montreux, Geneva and Paris (August 15-26); Scottish Highlands (early August). Lone travellers welcome. Write Rev. Parkinson, 32 Windsor Road, Doncaster.

EVERY UNITARIAN should have a copy of
THE GOSPEL ACCORDING TO THOMAS
With an Introduction by WILL HAYES
Of this book Dr. Hastings Rashdall said: "It contains all that is eternally true in the Life and Teaching of Jesus."
2s. (Postage 6d.)
The Order of the Great Companions,
Hertha's Chapel, Mesopham Green, Kent.

Thanks

SIR,—May I, through the columns of *The Inquirer*, thank all those persons, churches, Sunday Schools, and other organizations who have so generously supported the Christmas Appeal organized by the Unitarian and Free Christian Peace Fellowship on behalf of "The Save the Children Fund." Most particularly would I thank those anonymous donors to whom I have been unable to write personally.

The total response to the Appeal is £124 9s. 10d., subscribed by 31 personal donors and 28 churches and church organizations. —Yours,

Ashton-under-Lyne. *Hedley K. Stephens.*
(Appeal Treasurer).

THE GENERAL ASSEMBLY OF UNITARIAN AND FREE CHRISTIAN CHURCHES

ANNUAL MEETINGS

LIVERPOOL: Tuesday, April 12 to Friday, April 15

PRELIMINARY NOTICE

THE ANNUAL MEETINGS of the General Assembly will be held as above. The formal notice has been sent to all Ministers, Church and District Association secretaries, etc. The Annual Business Meeting will be held on Wednesday, April 13, at 10 a.m., in the Old Bluecoat School Hall, School Lane, Liverpool, 1. Resolutions intended for the Agenda must be sent in writing by March 5 accompanied or quickly followed by the names of the mover and seconder.

This is the year of the Triennial Election and nomination forms have been sent to the above-mentioned persons. They must be returned not later than March 5.

15 Gordon Square, London, W.C.1. *John Kielty, Secretary.*

The National Union of Unitarian and Free Christian Lay Preachers

AN EASTER SCHOOL

for Lay Preachers and others interested will be held at the
MANCHESTER COLLEGE, OXFORD

(Thursday evening to Monday noon, April 7 to 11, 1955)

Special qualified Lecturers on subjects of vital interest to Lay Preachers.

Charges: Full period £3 18s. 0d. or 19s. 3d. per day (all inclusive).

Special facilities for recognized Lay Preachers.

Please apply early and not later than MARCH 26 to any district Lay Preachers' Union Secretary or to
Mr. C. S. Butterworth, 33 Verdun Crescent, Rochdale.

Note: The Annual General Meeting of the National Union will be held at Manchester College, Oxford, on Saturday, April 9, at 2 p.m.

Birth

Tudor.—February 1, at 13 Albany Terrace, Leamington Spa, to Joan (née Philipson) and Leslie, a third son.

Engagements

Butler—Ellis. The engagement is announced of Stanley Robert of Cardiff to Mabel Eleanor of Wallasey.

Davis—Blake. The engagement is announced between Christopher Bryan, only son of Mr. and Mrs. A. C. Davis, of Bristol, and Eleanor Muriel, daughter of Mr. and Mrs. A. L. Blake, of Winscombe, Somerset. Both members of F.O.Y. Bristol Branch.

Deaths

Cooper.—On February 2 in hospital, at Leicester, the Reverend Gordon Cooper, M.A. Cremation private.

Snowsill.—Florence Marianne, sister of May and Alfred Snowsill, passed peacefully on January 23, 1955, at Holyrod Home, Findon, Sussex.

ADVERTISEMENT RATES
Births, Marriages, Deaths, Changes of Address
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